

Mr. *Samuel Facomb's*

Short and Plain

CATECHISM.

Instructing a Learner

O F

CHRISTIAN RELIGION

What he is to Believe, and what
to Practise.

The Seventh Edition.

With the PROOFS of SCRIPTURE
in Words at length.

L O N D O N :

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A Short and Plain

C A T E C H I S M.

Quest.

WHAT is a Man?*Ans.* A reasonable Creature.*Q.* What mean you when you say you are reasonable?*A.* I mean I am above a Beast, and have something within me whereby I know what I do, and why.*Q.* That I may see how your Knowledge leads to practice: Tell me what learn you from your being reasonable?*A.* That I never do any thing of which I cannot give a good account to my self and others.*Q.* You said you were a Creature, what mean you by that?*A.* I mean, I once was not, but was made, and am preserved by another.*Q.* What learn you hence?*A.* That I must constantly live in dependence on him that made me.*Q.* Who made you?*A.* God *.

* Gen. 1.26, 27. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and

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over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them.

Q. What is God?

A. God is a Being wholly a spiritual, and therein above my self, most b gracious, c holy, d wise, e powerful, infinite in all perfections f, and therein above all spirits.

a Job. 11. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

b John 4. 24. God is a spirit.

c Psal. 103. 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

d 1 Pet. 1. 15. 16. As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.

e Rom. 11. 33. To God only wise be glory.

f Job 40. 9, &c. Hast thou an arm like God? or canst thou thunder with a voice like him?

Q. You say God is a Being wholly spiritual, what mean you by it?

A. I mean he is a Being that hath no flesh and bones g as I have, and cannot be perceived by any of my senses, nor can I make any thing like him.

g Luk. 24. 39. Behold my hands and my feet, that it is I my self: handle me and see, for a spirit hath not flesh and bones, as ye see me have.

Jer. 32. 18. The great, the mighty God, the Lord of Hosts is his name; 19. Great in counsel, and mighty in work, (for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings).

Q. You

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Q. You have acknowledged a God, and told me he is a Spirit, what learn you hence?

A. That I am bound to worship him, and to worship him in Spirit h.

h John 4. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24. God is a spirit, and they that worship him, must worship him in spirit and in truth.

Q. You said he was gracious, what mean you by his Grace?

A. I mean his readiness to do all good i.
i Exod. 34. 6. The Lord, The Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth;
7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin.

Psal. 119. 68. Thou art good, and doest good: teach me thy statutes.

Q. What learn you hence?

A. To expect from his bounty whatsoever he seeth needful for me k.

k Psal. 113. 5. But I have trusted in thy mercy, my heart shall rejoice in thy salvation. 6. I will sing unto the Lord, because he hath dealt bountifully with me.

Psal. 39. 7. And now, Lord, what wait I for? my hope is in thee.

Q. You said God was holy, what mean you by it?

A. That he neither can or will do any evil, and can neither love nor approve it in any other l.

l Psal. 111. 7. For the righteous Lord loveth righteousness: his countenance doth behold the upright.

Hab. 1. 14. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

A 3

Q. What

Q. What learn you hence?

A. Never to imagine his grace will countenance me in Sin *m*.

m Exod. 34. 6. The Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth, 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

Q. You said God was wise, what mean you by it?

A. That he hath *n* knowledge of all things, and *o* ability to do all things according to it.

n Prov. 15. 3. The eyes of the Lord are in every place, beholding the evil and the good.

o Prov. 8. 14. Counsel is mine, and sound wisdom: I am understanding, I have strength. 15. By me Kings reign, and Princes decree justice. 16. By me princes rule, and nobles, even all the judges of the earth.

Q. What learn you hence?

A. To do all *p* as in his sight, and begging direction of him to rest *q* satisfied in his disposal.

p Heb. 4. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

q Psal. 37. 5. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass. 6. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day. 7. Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Psal. 39. 9. I was dumb, I opened not my mouth because thou didst it.

Q. You

Q. You said God was powerful, what mean you by it?

A. That He is *r* almighty, and can do all things that *s* agree with his wisdom and Holiness.

r Gen. 17. 1. I am the Almighty God.

s Job 34. 12. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

Tit. 1. 2. In hope of eternal life, which God that cannot lie, promised before the world began.

Q. What learn you hence?

A. To fear him *r* above all Creatures, being *u* confident, that what he hath promised or threatned, shall be fulfilled, though it seem impossible to flesh and blood.

r Mar. 10. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

u 2 Kings. 7. 1. Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time shall a measure of fine flower be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Eph. 3. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Q. You added, God was infinite in all perfections, what doth that teach you?

A. Never to admit any low or unworthy thoughts of God; and when I have the highest, then to remember I know him best when I admire him most.

Job 26. 14. Lo, these are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?

Rom.

Rom. 11. 33. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !

Q. You have told me you were made, and that God was your Maker, for what end did he make you ?

A. That by a faithful service to him, I might be happy in the enjoyment of him.

Eccl. 12. 13. Let us hear the conclusion of the whole matter : Fear God, and keep his commandments, for this is the whole duty of man.

Mat. 5. 8. Blessed are the pure in heart : for they shall see God.

Q. What learn you hence ?

A. Carefully to perform my Duty to God, and never to seek happiness in worldly pleasures and profits, or any thing below him.

Psal. 62. 5. My soul, wait thou only upon God : for my expectation is from him. 8. Trust in him at all times, ye people : pour out your heart before him : God is a Refuge for us. Selah. 9. Surely men of low degree are vanity, and men of high degree are a lye : to be laid in the balance, they are altogether lighter than vanity. 10. Trust not in oppression, become not vain in robbery, if riches encrease, set not your heart upon them.

Q. You were made to serve God, how will he be served ?

A. According to his will revealed in the Scriptures, wherein all things are contained which I am to believe and practise.

2 Tim. 3. 15. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 16. All scripture

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Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 17. That the man of God may be perfect, thoroughly furnished unto all good works.

Q. What learn you hence?

A. Diligently to read and search them.

1 Tim. 4. 13. Till I come, give attendance to reading, to exhortation, to doctrine.

Ioh. 5. 39. Search the Scriptures, for in them ye think to have eternal life, and they are they which testify of me.

Q. What doth the Scripture teach you concerning man, which you have not yet told me?

A. The Scriptures give the History of the creation of the world out of nothing, and of Adam the first man?

Q. How was Adam the first man created?

A. The Scripture saith, God made him in his own Image, that he was an upright, and set as Lord over his Works.

Gen. 1. 1. This is the book of the generations of Adam, in the day that God created man, in the likeness of God made he him.

2 Eccl. 7. 22. God made man upright.

a Gen. 1. 26. And God said, let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

b Gen. 1. 26. as above.

Q. What learn you hence?

A. To admire God's goodness in making the World and Man in it, in such an excellent estate since nothing made by him, could bring any profit to him.

Psal.

Pfal. 104. the whole Psalm.

Pfal. 8. 3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained ; 4. What is man, that thou art mindful of him, and the son of man, that thou visitest him? 5. For thou hast made him a little lower then the angels, and hast crowned him with glory and honour. 6. Thou madest him to have dominion over the works of thine hands : thou hast put all things under his feet.

Q. Did Adam alwaies continue in the state God made him ?

A. No: he disobeyed God's Command in eating forbidden Fruit, and so fell from it.

Gen. 3. the whole Chapter.

Q. What learn you hence ?

A. Never to charge God with mans sin, but condemn him whose behaviour was unworthy to God, and cruel to himself.

Jam. 1. 13. Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man. 14. But every man is tempted, when he is drawn away of his own lust, and enticed.

Q. What was the state into which he fell ?

A. A state of sin and misery.

Gen. 3. the whole Chapter.

Rom. 5. 12. Wherefore, as by one man sin entred into the world, and death by sin : and so death passed upon all men, for that all have sinned.

Jam. 1. 15. When lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death.

Q. What is the state in which you are ?

A. Mine, and every mans is the same, for we all find in our selves lust conceiving and bringing forth sin, and sin finished, bringeth forth death.

Q. What

Q. What learn you hence ?

A. To bewail my sad and lamentable condition from which I am not able to deliver my self.

Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death ?

Q. O wretched Creature that thou art, who can or will deliver thee ?

A. I thank God, through Jesus Christ, whom he hath provided to be a Saviour.

Rom. 7. 25. I thank God through Jesus Christ our Lord.

Q. Who is this Jesus Christ the Saviour ?

A. God and man, or God manifested in the flesh.

Joh. 1. 14. The word was made flesh, and dwelt among us, (and we beheld his glory, the glory, as of the only begotten of the Father) full of grace and truth.

1 Tim. 3. 6. And without controversie great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

Q. What learn you hence ?

A. To be much encouraged, notwithstanding my sad condition, since my Saviour being both God and man, is able and willing to help me.

Heb. 2. 16. For verily he took not on him the nature of angels : but he took on him the seed of Abraham. 17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. 18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Heb.

Heb. 4. 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15. For we have not a high priest, which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Q. What did Christ do for you?

A. He lived a holy, a yet an afflicted life, and he dyed for our sins upon the Cross, he rose out of the grave, and ascended into heaven, where he now sits to make intercession for us.

a Heb. 4. 15. For we have not an high priest, which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

b 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

c Mat. 28. 6. He is not here, for he is risen, as he said, Come see the place where the Lord lay.

d Acts 1. 9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

e Eph. 4. 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

e Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. What learn you hence?

A. I cheerfully to obey him, and willingly to part with every thing for him, who parted with life for me, and is still mindful of me.

f 2 Cor. 5. 14. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. 15. And that he died for all, that they should live. which

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which live, should not henceforth live unto themselves, but unto him which died for them and rise again.

Q. What good do you hope for from this Saviour?

A. A supply of all my wants; especially *h* forgiveness of my sins, *i* sanctification, and everlasting *k* salvation.

g Rom. 8. 32. He that spared not his own son, but delivered him up for us all: how shall he not with him also freely give us all things?

Phil 4. 19. But my God shall supply all your need, according to his riches in glory by Christ Jesus.

b Act. 5. 31. Him hath God exalted at his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

i Tit. 3. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6. Which he shed on us abundantly, through Jesus Christ our Saviour.

k Tit. 3. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

Heb. 5. 9. And being made perfect, he became the author of eternal salvation unto all them that obey him.

Q. What learn you hence?

A. In no case to entertain any despairing thoughts.

Q. How must you address your self to God, for the obtaining the mercies you hope for by Christ?

A. 1 First, with a deep sense of my unworthiness, unfeignedly repenting that ever I sinned against him. *m* (2) With a real sense of his undeserved goodness, humbly by faith in Christ expecting from his free Grace. *n* (3) Heartily resolving to walk before

before him in newness of life all my days.

1 Jam. 4. 8. Draw nigh to God, and he will draw nigh to you : cleanse your hands ye sinners, and purifie our hearts ye double minded. 9. Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and your joy to heaviness. 10. Humble your selves in the sight of the Lord, and he shall lift you up.

Isa. 1. 15. And when you spread forth your hands, I will hide mine eyes from you : yea, when ye make many Prayers I will not hear, your hands are full of blood. 16. Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil. 17. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wooll.

Act. 8. 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

m Heb. 10. 20. By a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh : 21. And having an high priest over the house of God : 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

n. Isa. 55. 6. Seek ye the Lord while he may be found, call ye upon him while he is near. 7. Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Acts 9. 6. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the City, and it shall be told thee what thou must do.

Q. By your answer, you may perceive an absolute necessity of repentance, faith, and newness of life ; first, what is repentance? A. Su. h

A. Such a sorrow for sin, that works hatred and forsaking of it.

2 Cor. 7. 10. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge? in all things ye have approved your selves to be clear in this matter.

Heb. 6. 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God.

Q. What is faith in Christ?

A. A hearty perswasion that he is the Saviour, that what he hath said, and what is said of him in the Gospel, is true; so as to obey his commands, & fear his threatnings, & trust him for the performances of all his Promises.

o Joh. 6. 69. And we believe, and are sure that thou art that Christ, the son of the living God.

Cap. 11. 27. She saith unto him, Yea, Lord, I believe that thou art the Christ, the son of God, which should come into the world.

p Mark 1. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 15. 7. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should bear the word of the gospel, and believe.

q Heb. 11. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

r V. 7. By faith Noe, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.

f V. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims on the earth.

Rom. 4. 18. Who [Abraham] against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. **19.** And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs womb. **20.** He staggered not at the promise of God through unbelief: but was strong in faith: giving glory to God: **21.** And being fully persuaded, that what he had promised, he was able also to perform.

Q. What is newness of life?

A. It consists in denying ungodliness and worldly lusts, and living soberly, righteously and godly.

Titus 2. 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world,

Q. When may you be said to live soberly?

A. When in all things I live temperately and chastly, moderating all unruly passion.

Rom. 13. 12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

1 Thess. 5. 7. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. **8.** But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation.

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Tit. 3. 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Q. When may you be said to live righteously?

A. When in all things I do as I would be done by.

Mat. 7. 12. Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Q. When may you be said to live godly?

A. When in my whole conversation I behave my self towards God, as my Creator and my Redeemer.

1 Psal. 100. 2, 3. Serve the Lord with gladness: come before his presence with singing. It is he that hath made us, &c.

1 Cor. 6. 20. For ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

1 Pet. 1. 17. And if ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear: 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

Q. I hope you intend in practise all this, but are you able of your self?

A. No, I am not of my self sufficient, so much as to think one good thought.

2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.

Q. What must enable you?

A. God's blessed Spirit, which he hath promised.

Luke 11. 13. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit unto them that ask him?

Eph. 3. 16. That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

Q. You say the Spirit must enable you, are you then idly to lie still and do nothing?

A. No, I am therefore to work out my salvation with fear and trembling, because God works in me to will and to do of his good pleasure.

Phil. 2. 12. Work out your own salvation with fear and trembling. 13. For it is God which worketh in you, both to will, and to do, of his good pleasure.

Q. If you must not be idle, what means must you use?

A. First, reading hearing, meditating of the Word (which is the power of God to salvation). x (2) Prayer. y (3) Serious consideration of my Actions, and of all God's Providences to my self and others. z (4) Use of the Sacraments, Baptism, and the Lord's Supper.

1 Tim. 4. 13. Till I come, give attendance to reading, to exhortation, to doctrine. 15. Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all. 16. Take heed unto thy self, and unto the doctrine: continue in them: for in doing this, thou shalt both save thy self, and them that hear thee.

Rom. 10. 17. So then faith cometh by hearing, and hearing by the word of God.

x Luke 11. 13. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

y Psal. 119. 59. I thought on my ways: and turned my feet unto thy testimonies.

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Acts 16. 25. Sec. And at midnigh Paul and Silas prayed, and sang praises unto God ; and the prisoners heard them.

3 Mar. 16. 16. He that believeth and is baptized shall be saved.

1 Cor. 11. 24. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you : this do in remembrance of me. 25. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood ; this do ye, as oft as ye drink it, in remembrance of me.

Q. I less suspect your knowledge in the rest, what is Baptism ?

A. Washing with Water in the name of the Father, Son, and Holy Ghost.

Mat. 28. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

Q. Of what use may your Baptism be to you, since you were baptized in your Infancy ?

A. The consideration of it provokes to newness of life, a (1) Because outward washing signifies purity. b (2) Because my being baptized in Christ's Name, engages me to own his Doctrine, and keep his Laws, Gal. 3. 27.

a Acts 22. 16. And now why tarriest thou, Arise, & be baptized, and wash away thy sins, calling on the name of the Lord.

Rom. 6. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father : even so we also should walk in newness of life.

b 1 Cor. 1. 13. Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? 14. Lest any should say, that I had baptized in mine own name.

1 Cor. 10. 2. And were all baptized unto Moses in the cloud, and in the sea.

Q. What is the Lord's Supper?

A. It's according to Christ's Institution, bread broken and eaten, wine poured forth and drunk, in remembrance of Christ, whose body was broken for us, and blood shed for the remission of sin.

Mat. 26. 26. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. **27.** And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. **28.** For this is my blood of the New Testament, which is shed for many, for the remission of sins.

1 Cor. 11. 24. And when he had given thanks he brake it, and said, This is my body which is broken for you: this do in remembrance of me. **25.** After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

Q. How is this useful to provoke You to newness of life?

A. While the evil of Sin, and the love of Christ crucified is herein set before my eyes, I am constrained to live to him who dyed for me.

2 Cor. 5. 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, should not henceforth live unto themselves but unto him which died for them, and rose again.

Q. I pray God whensoever you receive this Sacrament, you may. But do all receive this benefit?

A. No, they cannot who understand not the ends of Christ's death, nor they who desire not to enjoy them.

1 Cor. 11. 21, &c. For in eating, every one taketh before other his own supper : and one is hungry, and another is drunken.

Q What if you neglect these means and quench the Spirit?

A. I shew that I undervalue all that Christ hath done and suffered, and provoke God to bring on me a greater measure of his wrath, for this my contempt, than if I had never heard of a Saviour.

John 3. 18. He that believeth on him is not condemned : but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. 19. And this is the condemnation, that light is come into the world, and men love darkness rather than light : because their deeds were evil.

Heb. 2. 3. How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Chap. 10. 29. Of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ? 30. For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord : and again, The Lord shall judge his people.

Q. Do you believe God will bring his wrath on you, if you thus behave you self ?

A. Yes, I believe God hath appointed a day wherein he will judge the world in righteousness, and render to every man according to what he hath done in the flesh, whether it be good or bad.

Acts 17. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

1 Cor. 5. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Q. What

Q. What shall be the condition of all men after the day of Judgment?

A. To them who by patient continuance in well doing, seek for glory, God will give eternal life, but to them that obey not the truth, and live in unrighteousness, tribulation, and anguish, indignation and wrath, the portion of every soul that doth evil.

Rom. 2. 7. To them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life. 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. 9. Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.

Mat. 25. 31, &c. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, &c.

Q. Seeing we profess to believe these things, what manner of persons ought we to be?

A. We ought to live in all holy conversation and godliness, being diligent that we may be found of God in Peace, without spot and blameless; growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to whom be glory both now and for ever. Amen.

2 Pet. 3. 11. Seeing that all these things shall be dissolved, &c.

THE CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried he descended into Hell. The third day he arose from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty:

From

From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting, Amen.

The LORD's PRAYER.

OUR Father which art in Heaven; Hallowed be thy name; Thy Kingdom come; Thy Will be done on Earth as it is in Heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation, but deliver us from evil: for thine is the Kingdom, the power, and the glory for ever. Amen.

The X. COMMANDMENTS.

GOD spake all these words, saying. I am the LORD thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other Gods before me.

2. Thou shalt not make unto thee any graven image or any likeness of any thing, that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

3. Thou

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Re-

4. Remember the Sabbath day, to keep it holy: Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

5. Honour thy Father and thy Mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not cover thy Neighbors house, thou shalt not cover thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

